

# BIBLE SOCIETY RECORD.

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*The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.*

## THE HOLY BIBLE IN SPANISH.

Two years have now elapsed since the American Bible Society issued from its press an entirely new version of the Bible, translated into Spanish by the Rev. H. B. Pratt, with the assistance and co-operation of several competent scholars. It was not to be expected that the first edition, printed as it was from the author's manuscript, would be entirely free from errors of the press; still less was it expected that no further revision would be called for; but the aim was to set forth without further delay a faithful, readable, and intelligible version, free from archaic and harsh expressions, and open for future criticism and for such amendment as may seem desirable at some later time. It is gratifying to find that the typographical errors are relatively few and unimportant. Of those which have been observed some will be corrected in the plates before another edition is printed, and others will be indicated in a table of errata.

Various criticisms have appeared in print, or have been made by correspondents, bearing upon the translator's choice of words and idioms, or upon the underlying text, to all of which considerate attention will be given whenever the time shall come for a revision. Of the special commendations which have been received, something will be said further on.

The urgent necessity for a work of this kind is indicated by the prevalent dissatisfaction with the various Spanish versions which first and last have been in common use. Scio's translation from the Latin Vulgate, first published about one hundred years ago, and accepted for the time being for want of something better by the British and Foreign and the American Bible Societies, was long ago abandoned by the latter, and is not in general favor with Protestant churches. Lucena's revision of Bishop Amat's version was circulated for a time by the American Bible Society, but its distribution also ceased more than thirty years ago. The greater number of Spanish Scriptures circulated during the past thirty-five

years are popularly known as Valera's; a version which, after having been long lost sight of, was brought to light about the year 1858. The history of this version is interesting. It was made by Cassiodoro de Reina, a Spanish reformer, and was originally published in 1569, though a considerable part of the edition, with a new title-page but otherwise unaltered, was not issued until 1622. In 1596 Cipriano de Valera, of Amsterdam, published a revision of Reina's Testament, and in 1602 this was followed by a revision of the entire Bible. After that date no other edition of the Bible was printed in Spain or elsewhere until 1861, when an edition appeared in London, with apparently no alterations except the modernizing of the orthography. It proved to be too antiquated for popular approval, and soon gave way for a revision made by Professor Lucena, of Oxford, under the supervision of the Society for Promoting Christian Knowledge, which is now popularly known as the "Madrid edition," and for another revision, that of Mr. de Mora and Mr. Pratt, which has been published by the American Bible Society since the year 1865. The Valera New Testament also underwent revision by Sebastian de la Enzina in 1708, and several editions of this appear to have been put in circulation by the British and Foreign Bible Society in the early part of the present century.

It is generally conceded that neither the original Reina nor any one of these revisions fully meets the requirements of the Christian scholarship of the present day, and various efforts have been made to provide something which all can accept. Thus far, unfortunately, there has been no agreement or concerted action on the part of those most interested in the matter. The American Bible Union issued a new translation of the New Testament (*Nuevo Pacto*) in 1859. *Revista Cristiana* is just now publishing installments of a translation of the New Testament made by Pastor Fliedner, of Madrid. Year after year the reports of the British and Foreign Bible Society have shown their struggles with the problem —

committees of revision being formed, tentative editions promised, progress reported—and the last announcement gives the information that a "slight revision of Valera's version will be undertaken by Bishop Cabrera and Señor Tornos. The revision is intended to be very slight, and chiefly with a view to the restoration of better readings from the original edition."

An exact reproduction of Reina or Valera, with all its harsh and obsolete expressions, would suit nobody at the present day. Two courses of procedure are possible: one conservative, regarding the version of the Spanish reformers as a classic, hardly capable of improvement, to be revised if at all most sparingly; while the other maintains that Valera's work, being a forgotten book for more than two centuries, never became incorporated in Spanish literature, and may better be replaced by an entirely new version from the original tongues, made with all the advantages which come from the investigations and studies of modern scholarship, and in a style and vocabulary adapted to the usage of modern times. This is what the translator has aimed to accomplish, and much of the criticism which has been directed against his work is simply the product of that conservatism which says, "Let well enough alone; we ask for nothing but Valera." A man is blind who cannot recognize the merit of a work because he denies its necessity.

This translation was made in compliance with positive and earnest solicitation from both sides of the Atlantic. These requests took formal shape in 1882 in a printed memorial from Dr. Wood and Dr. Drees, representatives of the Methodist Episcopal Missions in Mexico and South America, pointing out defects and variations in the books in common use; the inadequacy of Valera's version, "much of which, as he left it, is unintelligible to the average reader of to-day;" the need of a new text and a new rendering; the probability that "a new version made in *plain, modern, current Spanish*" would become a standard by virtue of its intrinsic excellence; and the prospect of securing large co-operation from scholars in Chili, Buenos Ayres, Mexico, and Spain; and closing with the statement of their profound conviction that if such co-operation could not be secured promptly, it was "the duty of the American Bible Society to proceed with the work alone and without delay."

No less significant was an appeal made three years later in *La Luz*, by Señor Cabrera, of Madrid, challenging the Bible Societies to take steps to remedy the evils of which he complained, and "to prepare and produce a version for all Spanish-speaking countries."

It is well remarked by Belsheim, in his "History of the Bible," that "to translate the Bible is a most difficult work, and there is certainly no one who can do it so perfectly that his translation cannot be improved in one or another respect." Every conscientious translator is embarrassed by the desire to reproduce

faithfully the exact meaning of words which he believes to be given by inspiration of God. How shall he convey the real thought of the writer, no more and no less? He has before him a sentence in Greek, "the language of all languages, the most perfect tongue man has devised." If he has grasped the author's idea, how shall he express it through an imperfect medium? Shall he reproduce the original, word for word, or may he interpret as well, inserting supplementary words, perhaps, in order to make plain to the humblest reader the meaning of the book? "Cephas, which is by interpretation, a stone," illustrates a common usage of the sacred writers. How far may a translator follow their example? Every translation is for the benefit of the unlearned, and the object cannot be gained unless the thought of the writer is made plain, even if to do this requires some words which are not to be found in the text itself and are not needed there. The use of italics in the English Bible illustrates this necessity. In all these respects some latitude must be allowed to a translator who simply aims to express in grammatical and idiomatic forms the meaning embodied in the words of the original.

The translator of this new version is no novice, but with wonderful energy and life-long enthusiasm has devoted himself to the study of Hebrew, Greek, and Spanish, to the end that he might fit himself to be a faithful translator of God's word for sixty million Spanish-speaking people. He was encouraged to go on with this work by the incorporation of his version of the Psalms in an edition of the Valera Bible published in Barcelona in 1882, and by the unsolicited commendation pronounced upon that version by Señor, now Bishop, Cabrera in 1885, to the effect that it was "an immense advance upon Lucena's revision of Valera." (*Un adelante inmenso sobre la versión de Lucena.*) A like stimulus came from the publication of the Book of Genesis, which to many readers gave a new insight into the beauty and meaning of the records of primeval history.

This version has certain peculiarities which distinguish it from Valera, and are worthy of note:

(1) The poetical passages, in conformity with the laws of Hebrew poetry, which were unknown in the days of Valera, are printed in parallel lines, in both the Old Testament and the New.

(2) The translation of the New Testament is made, as a rule, from the Greek text approved by the English and American companies of revisers, and in this respect is an undoubted improvement upon all editions in current use.

(3) Where the translator would suggest an alternate rendering, or indicate more exactly some peculiarity of the original, a marginal foot-note in smaller type is appended.

(4) The translation is enriched with an *Índice*, or summary of the contents of each chapter, and a set

of eight biblical maps, prepared expressly for this edition and illustrating the following countries: the Peninsular of Sinai, Canaan after the Conquest, the Dominions of David and Solomon, the Kingdoms of Judah and Israel, Assyria, Palestine in the Time of Christ, and the Missionary Travels of the Apostle Paul.

It is gratifying to note the comments of approval which have come from men who have carefully examined Mr. Pratt's version and are known to be specially competent to pass judgment upon it; and it will not be out of place if some extracts are given here for the satisfaction of those who have taken a deep interest in the work and have waited to learn the result.

The Rev. Dr. Henry C. Thomson, lately in charge of the Presbyterian Theological Seminary at Tlalpam, Mexico, recognized as one of the most distinguished scholars in connection with Spanish missions, has given his deliberate and matured opinion of the version in the following terms:

CAMBRIA, Cal., August 13, 1895.

The translation of the original Hebrew and Greek of the Bible into Spanish, called "La Versión Moderna," made by Rev. H. B. Pratt, is done in the same spirit as those of Luther and Tyndale. It conveys to the present-day Spanish reader the real meaning of the inspired writers in the clearest and most forcible manner.

Simplicity and perspicuity are its distinguishing traits, and through these the beauty and grandeur of the divine original shine, as the light through the most transparent medium.

The books that in other versions are obscure, as portions of Job and many parts of the Prophets, are in it made luminous to the student of God's word; so that those who formerly have tried in vain to read them intelligently, are surprised and refreshed to find that in "La Versión Moderna" the discourses are connected and powerful appeals to the heart and understanding.

In the New Testament, the text, which is a mean between the received text and that adopted by the English Revisers, will be found to be the safest and best text yet presented in any version.

This is a great work, and it has been nobly and successfully accomplished.

(Signed) HENRY C. THOMSON.

Of this, Dr. Thomson further says: "I inclose my opinion of the Versión Moderna. I have conned it over several days. I could say much more if something longer were desirable, but I wished to express in few words my judgment in regard to the whole work. *I sincerely believe there does not to-day exist so faithful a presentation of God's word in any language as the Versión Moderna.*"

The late Rev. Dr. A. P. Mendes, one of the most distinguished rabbis of the United States, of the "Portuguese (or Spanish) Rite," who had generously and warmly commended the beginnings of the work on the Old Testament, spoke thus of the concluding portions a few months before his lamented death:

NEWPORT, R. I., May 15, 1892.

REV. H. B. PRATT:

My dear Sir: I am in receipt of your esteemed favor, accompanying the concluding pages of your translation of the Old Testament. I have not yet been through them all, but I have read, with singular pleasure, Micah and Malachi. I think your rendering admirable, and I heartily congratulate you upon your success. The denunciations of the old prophets, as reproduced by you in the sonorous Castilian tongue, have the grand eloquence of the Hebrew and seem to speak in "trumpet blasts" to one who is familiar with the original. I can only add that I wish you all the success which you have fairly earned and richly deserve."

Still another correspondent, though not writing for publication, gives the work this high praise. "That the Modern Version has its defects is not to be denied, but that in point of clearness and intelligibility it is unequalled by any existing translation must be confessed by every one who takes the trouble to give it a perusal."

A work produced with such an aim, and so highly commended by competent judges, is worthy now of careful examination and study by all who are interested in the evangelization of Spanish-speaking nations. It may not in its present form supplant the editions which have been in common use for a third of a century; but errors can be corrected, and minor defects remedied, and other changes readily made, and meanwhile it furnishes a new, faithful, popular version in the language of the nineteenth century, which will make the meaning of many a text clearer to those who consult it, and which at least supplies a basis on which to construct a future standard such as ought to be imbedded in the Christian literature of the people and in their devotional life. It is confidently believed that what Cabrera said of the "Salmos" is true of this volume also: *An immense advance on all that has gone before.*

## FOREIGN DEPARTMENT.

### A BREEZE FROM TRINIDAD.

In pursuance of long cherished plans, the Society's Agent for Venezuela, Rev. Joseph Norwood, recently went up the valley of the Orinoco with a company of colporteurs as far as Ciudad Bolívar. On his return, in compliance with a formal invitation extended to him by the Bible Society of Trinidad, which is an auxiliary of the British and Foreign Bible Society, he spent a few days at Port-of-Spain, and embraced the opportunity of speaking four or five times in English and twice in Spanish to large and attentive congregations. In his address at Greyfriar's Church on the 13th of August, he spoke of Bible work in Spanish America, and told of the determined opposition of Roman Catholic priests, whom he had encountered on the continent, to the circulation of the Holy Scrip-

tures. The Roman Catholics preponderate in Trinidad, but they have the reputation of being more tolerant than their brethren in Venezuela and more likely than they to discountenance the open display of contempt for the Bible which is not uncommon there.

But an editorial article in the *Catholic News* of August 23d is so outspoken and savage in its denunciation of Bible colporteurs as to leave nothing to choose between the press of Trinidad and that of Maracaibo, by which Mr. Norwood was bitterly assailed in 1894.

Here follow some choice extracts, the writer of which may some day be ashamed to avow the authorship of them :

That most pernicious of all pernicious sects—the Protestant Bible Society—is again at its murderous work. Its false prophets are galvanized into temporary activity, and this time it is the “benighted” Catholics of Spanish America who are to have the peace of their homes invaded and the sanctity of their religion vilified by psalm-singing swaddlers, gospel tramps, and ignorant hirelings, who are about as competent to explain the word of God as a Hottentot is to lecture on bimetallism.

Those paid emissaries of a Society that gathers into its coffers the savings of dyspeptic old maids, these self-constituted apostles, laymen clothed in clerical garb, carry on an infamous traffic in a Bible which they cannot understand, and yet profess to explain to the addle-pated dupes who are weak enough to listen to them.

All honor then to the Catholics of South America who have expelled the evangelical carpet-baggers. The priests and people of Spanish America will not remain passive while the slimy serpent of heresy endeavors to imprint its poisonous fangs in the souls of their little ones. If the Venezuelans are ignorant of anything, it is of the use of tar and feathers, a judicious application of which would be sufficient to keep the brawling ranters of the Bible Society at a safe distance from their shores.

All this from what is understood to be the official organ of the Roman Catholic Church in Trinidad, and which flaunts a banner of “unity, liberty, and love.”

#### INFLUENCE OF EVANGELICAL MISSIONS IN MEXICO.

Education is now appreciated, the people are daily becoming more liberal and approachable, a spirit of tolerance prevails, and on all sides are manifest traces of the silent but powerful influences exerted by the gospel through missionary effort. It would be difficult to find a town in the Republic of Mexico, however remote, that has not felt this influence. I will present only one instance of a hundred that might be given. I once passed through the mountains of central Mexico, three day's travel from any railroad, and where native races alone are found. Our Indian guide led us through a native village of thatched huts. We rather feared the people, and had no intention of making ourselves known. An old man ap-

proached us and asked for a Bible. He said: “As soon as I saw you I knew you were missionaries.” No missionary had ever visited that district before. This experience could be duplicated in the most out-of-the-way places in any state of the republic. The whole country seems to be in expectancy and waiting for the gospel. Every year the demand for the Bible increases. In 1894 the American Bible Society employed fifty colporteurs, who traversed Mexico in every direction. Thousands of volumes were given away, and 29,000 Bibles, Testaments, and Portions were sold for over \$8,000. This shows that Mexicans want the gospel and will pay for it.—*S. W. Siberts, in The Independent.*

#### THE ROMANCE OF THE HOVA BIBLE.

BY REV. ARTHUR T. PIERSON, D.D.

As the heart makes the theology, so, it is to be feared, it often makes the history, or at least misreads it. Because amid the four millions of Madagascar nine tenths still remain heathen, there is on the part of some no little proneness to depreciate the grand results of Protestant missions there, and to disparage the magnitude of the work begun in 1820.

We have thought well to reproduce, from the panorama of these seventy-five years, one scene which is at once full of romance and reality, pathetic and poetic, vivid in its contrasts, and intense in its interest—the story of the Malagasy Bible. Christian missions have many such pictures, which need no retouching by human hands to make them brilliant with historic lustre, and fascinating with romantic beauty; but this story of the Hova Scriptures will bear to be put beside any similar narrative of this missionary century.

Seventy-five years ago two humble Welshmen landed on the coast of Madagascar—David Jones and David Griffiths. But one year apart in their arrival at Antananarivo, they were the pioneers of Protestant missions on this great island, which has been called the Britain of the Dark Continent.

They found the French Mission, which had preceded them by more than a century and a half, had scarce left even a permanent footprint to mark its twenty years of experiment. Madagascar was still virgin soil; the people lacked all true knowledge of Christ, and had not even a written language. It was still a pioneer work that was to be done; and a score of years of teaching, discouragement, and hardship had failed even to lay the foundations for a Church of Christ.

The reason was obvious. Roman Catholics had made there, as in so many other places, the fatal mistake of *not giving to the people the word of God*. God has ordained that no mission work shall be lasting which does not magnify the Holy Scriptures as the corner-stone of Christian education. These two Welshmen recognized the cause of the failure of Nacquart and Gondrée, and they began, as soon as they learned the Malagasy tongue, and when, in fact, they were as yet novices in this strange language, to translate into it the word of God. Distrusting their own imperfect acquaintance with the vernacular, they selected from their more promising scholars some as assistants, and they are still honored in Madagascar as “The Twelve.” So faithful was the work done, that by March, 1830, only ten years after David Jones

had reached the capital, the first edition of three thousand copies of the New Testament was completed; and considerable portions of the Old Testament had likewise been translated.

The devil now came down, having great wrath, as though he knew that, with an open Bible, his time would be short. Already the word of God had begun to turn the little world of the Hovas upside down; and we need no greater proof of the mighty power and influence it had begun to wield among the people than the organized opposition it now encountered.

Soon after King Radama I. died, in 1828 clouds began to gather on the horizon, and lurid lightnings played amid the darkness. There were threatenings of a coming storm, and seven years later the violence of a malicious and cruel persecution burst upon the infant church. Queen Ranavalona I.—the Bloody Mary of Madagascar—issued her famous edict against the religion of the Christian's Bible, March 1, 1835.

At that time a part of the Book of Job, and the whole of the Old Testament from Ezekiel to Malachi, remained yet to go through the press. Uncertain how soon, by expulsion or martyrdom, they might have to leave the young church to itself, the missionaries prayed for time and strength to complete the Malagasy Bible. It was like attempting to gather up household goods and put them in a place of shelter when a volcano was belching out lava and ashes overhead. Undismayed by danger, undaunted by difficulty, deserted by timid converts, and watched by a suspicious government, they toiled without resting and prayed without ceasing.

Unable to secure native aid, they had to do the work of printing and even of composing type; but by the end of June, four months after the edict of intolerance had pealed out its thunders, the first bound copies of the complete Bible were ready for the Hova Church!

And now the next question was how to prevent this whole edition from destruction by the Satanic queen and her servile minions. Most of these new Bibles were secretly scattered among the converts in whose piety and loyalty they could repose most confidence. But, for greater security, and so that, if all these were discovered and consigned to the flames, as many of them were, a precious remnant might survive, they buried seventy copies in the earth—precious seed for a future harvest when the storm should have spent its fury.

They had done their work none too soon or too speedily; and now their expulsion was decreed, and for twenty-five years Protestant missionaries were exiles. The translators of the Bible were driven from Madagascar, but the Bible they had translated was not so easily driven away. In the story of that martyr church two facts stand out like opposing mountain peaks on a landscape—like Gerizim, the mount of blessing, and Ebal, the mount of curse, at the gateway to the plains of Sychar—the intense hatred of the persecuting queen and her court toward the new Bible, and the equally intense love and devotion of the Hova martyrs toward that hated and proscribed book.

History furnishes few more pathetic tales of heroism, even where touched with the pencil of romantic fancy, than is found in the martyr church of

Madagascar. The blessed book had to be treasured in secret, and in secret read and studied. Discovery meant the sure destruction of the book, and the almost equally sure death of the possessor. Every copy of the Bible was therefore kept and read at risk of life. A quarter of a century is a long period of testing, but they stood the test. When some of the Bibles were found, as they were, and committed to the flames, they hid the rest in trunks of trees and in rock caves, and many of them committed large portions to memory, that at least one imperishable record might be preserved which no fire could destroy. And when the missionaries once more found welcome at Madagascar, very few complete Bibles were left; perhaps not more than a dozen or so survived; and with these were associated a most pathetic interest. They were thumbed and worn into shreds, or patched and so preserved, but treated as precious relics that no price could buy; and he was counted specially happy who could produce even a few leaves of the sacred word, however soiled or ragged through much use, or mildewed with the mold of the damp place where they had been secreted.

The revision of this early translation supplies in its way a story scarcely less romantic. On December 1, 1873, eight foreigners and three natives began a work, not completed until thirteen years later, of retranslation. When the first Bible had been prepared, the knowledge of the language had been so imperfect that, as in all other similar cases, errors had inevitably crept in, and it became necessary to prepare another version embodying all the results of later and more accurate scholarship. On that new revision committee five denominations of Christians were represented, all working in loving harmony during all the years of the work, though only two Europeans and one native, who were members at the inception, remained on the committee until its completion.

The meetings were held on Wednesdays, and two sittings of three hours each were given to the task. So slowly and carefully was the work done that a day was sometimes spent on a dozen verses, though sometimes from sixty to eighty were covered. But what a beautiful sight in God's eyes it must have been, when, for nearly fourteen years, Anglicans and Lutherans, Presbyterians, Independents, and Friends sat every week studiously seeking to make a new and complete Bible for the people, forgetting all minor differences in one absorbing aim and work! and, as Mr. Cousins beautifully says, even Mr. Richardson's Malagasy Dictionary lying comparatively unused on the table, because at one end was a living lexicon of the native language in the person of three native helpers, to whom, in fact, the final revision was mainly intrusted.

When the labor of these long years reached completion, and the prayers of more than six hundred successive sessions had been answered, it was felt that a thanksgiving service should signalize the close of such a gigantic task. And the place chosen for such a praise service—there could be none so appropriate—was the stone memorial church at Ambonin' Ampamarinana, the sanctuary reared on the verge of the precipice over which, thirty-eight years before, fourteen Malagasy martyrs had been flung, because

they loved that Bible and would not disown the Christ it had revealed!

But in what different circumstances that thanksgiving service was held! When that earliest edition had been completed, a storm of pitiless persecution was beating on the heads of native Christians, before which even the translators were driven away. Now it was eighteen years since the public burning of the idols, and at the thanksgiving meeting behold His Excellency, Rainilaiarwóny, the Prime Minister, sent by a Christian queen, Ranavalona II., the first Christian sovereign of Madagascar, to represent her and convey to all who had aided in this great work the thanks of the queen. With what emotions must they who remembered the horrors of the reign of the first Ranavalona have heard this noble premier, the queen's consort, as he told of the profound personal interest his royal wife had taken in the work of revision, and how in her jealousy for its perfection she had herself often suggested to the revisers certain suitable words and phrases to convey the sacred sense. And so in more than two thousand congregations and nearly as many schools, representing more than three hundred thousand Protestant Christians, this revised Bible is to be used.

If facts have any force, surely no one who candidly surveys this panoramic scene can doubt that a divine artist has been at work. The hand of God has drawn these outlines, and there is a touch of celestial coloring. The rainbow round about the throne reflects its sevenfold beauty in the history of the Hova Church; there is something which arches this whole seventy-five years, in sight like unto an emerald. Shall we question the divine sanction upon missions when seventy-five years among the Hovas work such changes and reveal such fruits?—*The Missionary Review.*

#### THE GOSPEL IN RUSSIA.

Many of the "Old Believers" will not take a New Testament or other religious book in their hands if it is written in modern Russ. They deem it profane to quote Scripture in any language other than the ancient Slavonic, but this very conservatism of theirs has forced them to pay attention to the Scriptures, and to learn by heart whole chapters of the Bible, which are handed down orally from father to son, from generation to generation. One of the most affecting services I ever attended was in the little hut of one of these sectaries. Before retiring for the night my host and his wife stood in the middle of the room and recited psalm after psalm, passage after passage, without an error so far as I could judge. Neither of them could read, and their parents and grandparents before them were equally illiterate.

Perhaps no factor in the situation is so important and far-reaching as the extraordinary circulation of the Scriptures, which is effected year after year in the mighty empire stretching from the Baltic to the Pacific. Between five and six hundred thousand copies of the word of God are circulated every year in Russia, and he who would learn what is being actually done in bringing the gospel to the people of Russia has only to study the deeply interesting reports of the agents of the British and Foreign Bible Society and the report of the Russian Society for Circulating

the Scriptures. From all parts of the huge country the colporteurs of these societies meet with encouragement. It is not merely in the towns and cities that this work is being done. We read of hundreds of copies being distributed in a village, of the peasants on steamboats sitting all day long reading the Gospels, of employers buying copies for their workmen, and officers for their soldiers. The writer of this article has seen the colporteurs at their work, and more than once has noticed the tears start to the eyes of great rough fellows as they became possessed for the first time in their lives of a copy of the New Testament. This wonderful sowing will some day, and some day soon rather than late, bring in a rich harvest of Bible-illuminated souls.

Unquestionably the prospects are bright, and it is safe prophesying that the day is not far distant when the sweet faith and tender passions of the Russian nation will be used by the Master in the advancement of his kingdom to the uttermost ends of the world.—*The Missionary Review.*

#### SYRIA MISSION.

SIDON, August 24, 1895.

The members of the Syria Mission of the Presbyterian Board of Foreign Missions consider it both their pleasure and duty each year to express to the officers of the American Bible Society their gratitude for the generous co-operation rendered by this Society, whether by the officers in New York or by those who superintend and carry on the work here.

As actions speak louder than words, allow me, together with words of warm fraternal greeting, to show some few of the ways in which the daily work of the missionaries both helps and is helped by that of the Bible Society. This is not a land where reading of any kind is prevalent. Travellers coming hither from Japan and China notice this especially. In the villages, few know how to read, and even in cities and towns where many do, the habit is to gather in companies to talk and smoke. From the first it has been the object of this mission to make it possible for thousands to search the Scriptures, and to stimulate to Bible study those who can read. From the day scholar who has mastered the reader to the senior in college Bible study is required, and in the day schools it is the main text-book. This creates a demand for the Scriptures through the desire for education, and in many villages every house has a Bible in it. This demand the Bible Society meets with numerous beautiful editions adapted to every need of the people. Protestants are urged to give copies of the Scriptures to friends destitute of the same, and such copies are often given, in villages not reached by the missionaries or to strangers on the road. Some lay aside money for this purpose, and one of the elders gave at one time as much as four dollars for this object. Even in the Maronite priest-ridden district of Keswan there is some demand, and one missionary has had letters sent him from that region by special messenger inclosing sums of money which amount to five dollars. What is significant was the request that the books might be so wrapped and sealed that even the messenger might not know the contents.

Among the pupils of the Sidon training-schools a society of volunteer workers for the sale and distribu-

tion of the Scriptures was started last winter. The work among Mohammedans is at present attended with such difficulties that the sales were few.

At each meeting of the native Presbytery, some paper is read bearing on this important subject.

Protestant reverence for the Bible and constant appeal to it place Bible students far higher in the respect of Moslems than are others of the so-called Christian sects. When once convinced of the superior authority of the Bible to the Koran, we can expect that they will transfer their respect and obedience to God's holy word. Among many Moslems, even now, the precepts of the New Testament are eagerly studied.

That God will abundantly bless this fellowship of work and prayer, and greatly multiply the signs of promise, is the sincere wish of,

Yours fraternally,  
W. K. EDDY.

#### A SURPRISE.

The *Missionary Review* tells the story of the unexpected conversion of a prominent Hindu in the Punjab. He sought a private interview with the missionary, who expected a fierce expression of hostility, and was amazed when the man pulled out a New Testament and said: "Sahib, I have read this book, and find it to be pure and holy. Up to ten days ago I was a bitter opponent of yours. I gave a public lecture against you and against your work. Then I resolved that I would expose your book. So I began to read it in order to pick faults in it; but, do you know, as I read I was drawn to it. My heart was captivated, and now I cannot oppose you. I know God's light is in that book."

#### DOMESTIC DEPARTMENT.

##### EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

**ARKANSAS.**—The month of August is in the midst of our heated term, and the work is attended with difficulties, but we have had several interesting meetings. On every occasion I present the Sunday school department of our work. I am pleased to note a growing interest in this matter by the various Sunday schools. The religious bodies attended were very courteous and considerate in their treatment of the representative of the American Bible Society.

**ILLINOIS.**—The auxiliaries reporting in August are four: Galena Auxiliary, and Morgan, Piatt, and Stephenson Counties. These auxiliaries are all in most excellent condition, and have a record for work and gifts to the Parent Society.

Galena Auxiliary held its sixty-third anniversary in the South Presbyterian Church, Galena, in December, 1894. Rev. Edgar P. Hill, of Freeport, gave a very able address. This auxiliary emphasizes the year with a donation of \$250 to the Parent Society.

Morgan County Auxiliary held two anniversary meetings in Jacksonville on the occasion of its seventy-first anniversary. One was held in the Congregational Church, and the Rev. J. T. McFarland, of the Grace Methodist Episcopal Church, gave a very excellent address on the occasion. Rev. Dr. Hayden,

pastor of the Congregational Church, addressed the large audience at the Centenary Methodist Episcopal Church. Both meetings were well attended and profitable. The Bible cause in Jacksonville and Morgan County is in a very prosperous condition.

Stephenson County Auxiliary held its forty-sixth anniversary in the First Methodist Episcopal Church at Freeport, Sabbath evening, September 1. The year has been a successful one despite many hindrances. The anniversary was an interesting one, and ably addressed by Rev. J. D. McCaughtry, pastor of the Second Presbyterian Church of the city. The superintendent and agent also spoke briefly. This auxiliary is in a most excellent condition, and makes a donation of \$175 this year. The German friends, as usual, do their part.

**INDIANA.**—August is invariably a difficult month in which to do anything in our work. Assemblies, camp meetings, and outings take pastors and people away from the churches, and only a few places can be visited profitably. We are still advancing over last year, and are hopeful. Our agent in Monroe County is making an excellent canvass, and is proving himself a most efficient agent.

**IOWA.**—During the month of August I attended and addressed the anniversary meetings of Manson, and Marion, Floyd, and Story Counties. At each place a good collection was taken, and excellent officers elected. We shall expect good work from these societies in the future.

**KANSAS.**—The month of August has been one of intense heat, and in the western part of Kansas it has been dry part of the month. I have held 4 anniversaries, visited 4 ecclesiastical bodies, have been absent from home 20 days, and travelled 1,440 miles.

**KENTUCKY AND TENNESSEE.**—August has been quite a busy month, and certainly a very warm one. I visited the Dyer County Bible Society, Tenn., and reorganized it, and left it, I think, in good working order. Also visited Hickman and Whitley Counties Bible Societies in Kentucky—the latter a young, but vigorous auxiliary. Attended the convention of the State Sunday School Union at Lexington, and it strongly recommended the freer use of the Bible in the Sunday school. I have sent out several hundred of our cheap Bibles for poor children and Sunday schools.

**LOUISIANA AND MISSISSIPPI.**—The second Sunday of August was spent in Ocean Springs, where I held two meetings in the interest of the Bible cause: one in the Presbyterian Church in the morning, and the other in the Methodist Church in the evening. The meeting in the Presbyterian Church was very satisfactory indeed, but a rain storm which came at the hour for service spoiled the one held in the Methodist Church.

The fourth Sunday was spent in Macon, where I held two meetings in the interest of the Bible cause: one in the Methodist Church in the morning, and the other in the Presbyterian Church at night. Both of these meetings were very pleasant indeed, and the financial results were satisfactory.

**MICHIGAN AND WISCONSIN.**—During the month of August your Superintendent travelled 3,010 miles.

visited 21 Bible societies, 2 ecclesiastical gatherings, and secured and forwarded 15 auxiliary reports. A number of the auxiliaries visited, having been for years inactive, are now giving promise of usefulness.

A few years ago Sand Beach Auxiliary was organized. Its field is comprised of territory that was burned at the time of the great fire in Michigan. This society has been doing well, looking after the local work, but at the last public meeting the people were reminded of the generous distribution the Parent Society made to the people at the time of their need, and with pleasure made an offering to the general work.

In one of our outlying settlements that has sprung up since the general canvass, fourteen homes were found without Bibles. These people live six miles from the nearest church organization, and their children have recently been gathered in Sunday school and twenty-five were supplied. This is only one of the many such settlements that require the attention and help of the American Bible Society.

**MINNESOTA AND NORTH AND SOUTH DAKOTA.**—Fourteen Bible societies have been visited during the month of August, and Bible meetings have been held at Pipestone, Minn., and at Flandreau, Winfred, Mitchell, Plankinton, Chamberlain, and Yankton, S. Dak. The largest portion of this field during the month has been gathering into safety an abundant harvest with which it has been blessed, and the Bible work will reap some of the fruits in the future. However, some portions of South Dakota have suffered from a total failure of the crops again this year, but this does not cover a large area. I spoke at points where the crops were a failure when at Chamberlain, Pukwana, and Kimball, and secured an offering of \$9 50 at the former, and made arrangements to send forty Bibles to supply the Sunday school children at Kimball.

**MISSOURI.**—During the month of August I have visited 3 auxiliaries, 1 Bible committee, 18 churches and ecclesiastical bodies, delivered 21 sermons and addresses, and attended 2 anniversaries of auxiliaries.

The Clinton County Bible Society, for some time inactive, has been reorganized at Plattsburg and promises well. The Callaway County Bible Society centering at Fulton made a good showing in the way of collections, constituting a life member and remitting a good sum as a donation. I have organized two Bible committees: one at Eldorado Springs, and the other at Cowgill. The Sunday school supply has been good. Seventy volumes at full price have been placed in the hands of as many individuals for Sunday school use. I have written 98 official letters, distributed 357 official documents, travelled 1,275 miles, and been absent from home 29 days.

**NEW JERSEY, DELAWARE, AND STATEN ISLAND.**—My first Sabbath services for August were in the large auditorium at Island Heights, N. J., where I addressed a large audience. I also visited pastors and officers of Bible societies at Westfield, Bound Brook, and Asbury Park. By invitation of the officers of Pitman Grove Camp Meeting Association I preached to a congregation of about 4,000, on the 14th, being the closing day of that great annual gathering. The third

Sabbath in August I spent with the Presbyterian and Methodist Episcopal Churches at Woodbridge. August 22, I preached at Malaga, N. J., and on the 27th, attended and addressed the annual meeting of Hunterdon County Bible Society at Bloomsbury. That auxiliary has had a good year. Notwithstanding the hard times, the treasurer reported the collection fully equal to the former year; \$400 were donated to the Parent Society.

**NEW YORK.**—August 4, I presented the Bible cause in the Reformed Churches of Schuylerville and Fort Miller, and received their offerings. August 11, by invitation of Henry Foster, M.D., addressed a large audience gathered in the tabernacle at Clifton Springs, after which a very generous offering was made to the Bible cause.

August 13, I attended the annual business meeting of Ontario County Bible Society, when reports were presented and new officers elected; also was present at a meeting at Clifton Springs, called to organize a Bible society in that town. This society makes application to be enrolled as an auxiliary of the American Bible Society.

August 18, visited and addressed the congregations of the First and Second Reformed Churches of Coxsackie, and was greeted by large audiences.

August 25, addressed the congregation of the Gould Memorial Reformed Church at Roxbury; also the Reformed Church at Gilboa.

**NORTH AND SOUTH CAROLINA.**—The first day of August I spent at the annual meeting of the South Carolina Bible Association in Columbia. The attendance was not large, but the representation better than usual, and much interest was manifested by those present. The Sabbath following I was at Reidville, S. C., where I addressed two Sabbath schools and the annual meeting of the Bible society. Wednesday of the following week I attended the Mecklenburg County Society, N. C., which I addressed on our work. The next day I visited the Laurens County (S. C.) Sunday School Convention, which I addressed twice on the use of the Bible and our Sunday school supply. My next visit was to the South Carolina Sunday School Convention at Newberry, in whose proceedings I took an active part, always looking to the use of the Bible, and expounded again our plan of Sunday school supply. The last Sabbath of the month I spent at Waynesville, N. C., where I preached in the Presbyterian Church in the morning, and addressed the annual meeting of the Haywood County Bible Society at night.

In passing I looked after several other societies, and I have also sent out a large number of Bibles under our Sunday school supply.

**OHIO.**—I spent one Sabbath with the churches and Sunday schools in Leipsic, an interesting town in the northern part of Putnam County, by invitation of pastors. I trust an interest in the Bible cause was awakened.

I spent another Sabbath with the Alliance Society, speaking in churches and Sunday schools, and conferring with officers, hoping to secure better work by this auxiliary.

The work by the auxiliary agents is encouraging considering the conditions. Our best workers are in

fields scorched this season with one of the most severe droughts ever known, yet the work has gone on.

It gives me pleasure to report that, through the agents' work, seventy-seven Sunday school children were supplied with Bibles.

OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.—On the first of the month I visited and addressed the Montana Conference of the Methodist Episcopal Church, South, which convened at Helena, Mont., August 1, Bishop Wilson, D.D., of Baltimore, presiding. The conference, by resolution, pledged continued co-operation with the Bible Society.

The first Sabbath in the month I gave to the work in Great Falls. I preached at the Methodist Episcopal Church in the morning, and addressed a grand union meeting at the same church in the evening.

On Sabbath evening, the 11th, I addressed an audience of tourists and campers, numbering over seventy, around a camp fire on the bank of the Yellowstone Lake in the National Park.

On Friday, the 23d, I addressed the Montana Conference of the Methodist Episcopal Church in Helena, and, by invitation of the bishop, addressed the conference on the Bible cause.

On Wednesday, the 28th, I visited, and by invitation of Bishop Bowman, D.D., addressed the Columbia River Conference of the Methodist Episcopal Church, which met at the First Methodist Episcopal Church in Spokane on the 28th.

On the evening of the 30th, I reached my home in Salem, Ore., after an absence of three months and a half looking after the interests of the Bible work in Utah and Montana.

TEXAS.—I attended and addressed the annual meeting of the Ladonia Bible Society, and visited for official purposes Fannin County Auxiliary at Bonham. The meeting at Ladonia was a very pleasant affair. It was held on the first Sabbath of the month in the Baptist Church at the morning hour of service. All the other churches united, having suspended their services. The sales of Scriptures by each of these auxiliaries were larger than in the previous year.

#### BIBLE SOCIETY OF VIRGINIA.

##### PORTIONS OF THE EIGHTY-SECOND REPORT.

Your board of managers have continued to occupy every opening for the proper circulation of the Scriptures as they have been presented, and have used all the funds placed at their disposal in as economical manner as the work done would admit of. The extending of the work into new fields, printing circulars, and other means of giving information, has enlarged the expense account over the usual amount, but the benefits derived, and hoped for in the future, will, we think, more than compensate for the additional expense.

Our general agent, Rev. W. A. Campbell, D.D., has done good and faithful work for the cause, and we are assured, both by the results and the prospect of the future, that his appointment was wise and his work well and faithfully done.

The statistical reports show an advance in number of volumes circulated, also in number of agencies and points in which the books of the society are for sale under direction of the committees, auxiliaries, and

agents, at Society prices, with privilege of granting to the destitute under its rules and regulations.

We name some of these places: Lynchburg, by the auxiliary society in that city; Charlottesville, by Albemarle Bible Society; Salem, Va., by Roanoke County Auxiliary; at Smithville, by the Charlotte County Bible Society; Williamsburg, by Bible committee; Norfolk depository, by Bible committee; Lexington, by committee; besides many other points where merchants have agreed and are keeping supplies of Bibles and Testaments on hand for sale.

In addition to these we have a number of agents, pastors, and others who are devoting a part of their time to this work of practical colportage and circulating the word of God by sale and grants in different parts of the State, we allowing a portion of the sales to pay for expense and time thus used and giving these agents the privilege of granting to the destitute under the regulations of the Society. In this way we are reaching many who live in out-of-the-way places and who would not know where to get a Bible even if they had been awakened to the need of it and the blessedness of having it, for we have reports from some counties where there is not a Bible for sale or to be had unless it is sent there by our society or by some of the agencies going out from it or co-operating with it; this is a part of the work which you are doing through the Society in the name of our Lord and Master, and for the people of our own State. Another view to take of this work is, that the society is saving the churches all that would be made were the sales of the society placed on a merchandise profit, for it must be borne in mind that all the books of the society are placed at cost of production to those who buy, and to the poor without cost or price, thus saving to the Christian public one third or one half of the amount which the same books would cost if published and sold through the usual channels of trade.

Colporteur work is being done in Pulaski, Alexandria, Appomattox, Chesterfield, Augusta, and in the mountains of Roanoke. This work is being done by men who can only give a part of their time to the society's work. We would rejoice if the society had the means to put good men into the field on a salary, so that they could give their undivided time and talent to this work, and make a thorough canvass of the fields that they work in. This can only be done where the colporteur is assured of a support. We hope the time will soon come when we shall be able to do such work; it is only for want of means that we do not undertake to do it at once. From reports that we have from many sections this is the kind of work needed. Then the destitution found would astonish the people themselves. No other kind of work will so successfully reach the most needy and destitute portions of our State.

The society circulated, by sales and gifts, 12,072 volumes of Scripture, the value of which was \$4,821.99. The circulation of such a large number of volumes of the sacred truth is a cause for thanksgiving and praise. We are not able to comprehend the good that will result from it, but the Master's promise is, that it shall not return unto Him void. Under the inspiration of this promise we take courage and press forward for another year's work in His name.

## COLORADO.

Six years ago a Mexican student from the college of Del Norte, Col., attended the meeting of the General Assembly in New York, and also the simultaneous meeting of the Woman's Executive Committee held in the Madison Square Church. The story that he told was intensely interesting, as he reverently held in his hands an old Bible which had been indeed the voice of God to many hearts.

His grandfather, recognized by his mountain clan as Father Gomez, was so intimately acquainted with the Romish priest as to visit his house, where he was allowed to read the priest's Bible. Becoming deeply interested in the perusal of this book, he much desired to possess one, but knowing that permission to purchase one for his own use would be refused, he waited long for an opportunity to obtain this treasure. It came at last. Having heard that one could be procured in Sante Fe, a distance of one hundred and fifty miles, nowise daunted by poverty and the long journey by ox-cart, he started for Sante Fe, purchased the Bible of a Frenchman for twenty-five dollars and two oxen. Having borrowed a yoke of oxen to make the journey to Sante Fe and back, the estimated cost of his expedition was one hundred dollars.

Returning home with his treasure, he gathered around him his family and friends, who were also thirsting for the living water of divine truth. Father Gomez was converted to Christ, also his son and daughter, the mother of the student above alluded to, Manuel Sanchez.

These Bible Christians separated themselves from the Church of Rome, finding its teachings inconsistent with the word of God, although they had never heard of the Protestant Church. When a missionary was sent to this region, what was his surprise and joy to find and to be welcomed by this little company of disciples. To-day in the Alamosa Cañon these families and many others are worshiping in a pretty little Protestant church, La Luz (The Light), and this grandson, Manuel Sanchez, is their pastor. His sister, Miss M. M. Sanchez, is also teaching a mission school under the care of the Woman's Executive Committee at Aqua Calientes, Col.—*The Evangelist.*

## MISCELLANEOUS.

## POWER OF THE INSPIRED WORD.

In all the centuries past, sorrowing men and women have looked into this word and found how to smile through their tears. It has soothed more heartache, ten thousand times, than all other influences put together. O the blessed charm of it! What is like it? What histories of hearts uplifted from the dust into hope belong to some passages, yes, to some sentences of it? What scenes passing all description illustrate its holy power? Here is a Christian house. Death is within the doors, and anguish unspeakable. They look at one another and are dumb. They have no words for themselves; no man has words for them. But, as is their wont, they gather in silence at the family altar, and then the father reads the words that are not man's—it may be these, "Lord, thou hast been our dwellingplace in all generations;" or, these,

"Like as a father pitith his children, so the Lord pitith them that fear him: for he knoweth our frame; he remembereth that we are dust;" or these, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope;" or other such, breathing forth the pity of the Lord, or opening glimpses of the world where all tears are wiped away; and lo! as he reads, peace descends upon their troubled spirits, and they rise up strengthened; for they have heard a voice divine, paternal, speaking to them out of eternity: they have heard the music of immortality. And for all life's trials, many as they are, this has proved the word of comfort. Why, if you were to take out of the past what has been contributed to human happiness and the soothing of human pain, say, for example, by the Psalms of David, what an immeasurable and sad subtraction from the sum of the joy of three thousand years you would make! Annihilate what the parable of the Prodigal Son has done for sinful, conscience-stricken men, and how you would impoverish human experience! There are chapters in the Bible that have been angels of mercy here on earth from immemorial days. And a poet—I know not what poet—has paid them, as such, the tribute of these tender verses:

One of the sweet old chapters—  
After a day like this;  
The day brought tears and trouble,  
The evening brings no kiss;

No rest in the arms I long for,  
Rest and refuge and home;  
Grieved and lonely and weary,  
Unto the Book I come.

One of the sweet old chapters—  
The love that blossoms through  
His care of the birds and lilies  
Out in the evening dew.

His evening lies soft around them,  
Their faith is simply to be;  
Oh! husband by the tender lesson,  
My God, let me rest in thee!

—Rev. J. H. Twichell, in the *Outlook.*

## INFLUENCE OF THE BIBLE NOT LESSENED.

There is an article in the current issue of *The London Quarterly Review* giving facts and figures to show that never before has there been so great a demand for the Bible as there is to-day. In England alone about 3,000,000 copies are issued every year. In nearly every other civilized country the circulation of the Bible is simply enormous; and at the present moment there are more than 200,000,000 copies of the book in circulation in 330 different languages, while the demand for it is increasing all the time. The story told by these statistics is impressive enough; but perhaps the remarkable interest now manifested in all questions relating to the Bible is even more suggestive. So many books about the Bible are constantly appearing that it is impossible to keep track of them. And the demand for good books on the subject is still unabated. Doubtless this interest is due in part to the investigations of the new school of so-called higher critics; and it is therefore critical rather than spiritual. But however that may be, the fact still remains that there is no other book in the world that

is able to compete with the Bible in the interest, if not affection, of men. Timid Christians, it is true, are alarmed at the growth of the critical school of biblical scholars; but unless the Bible held a supreme and unique place in the thought of the world, no critics would think it worth while to get at its meaning; or, if they did, the great mass of intelligent readers wouldn't care a button what they said. Colonel Ingersoll or John L. Sullivan can easily fill a big hall, largely, we suspect, with the same class of people; that is a fact, the importance of which we would by no means underestimate. But while two or three thousand people are yelling with delight over the "mistakes of Moses," or the ease with which the "big fellow" can still go through the dumb show of fighting, multitudes of earnest and intelligent men and women in every walk of life are pondering over the message of the Book of books and, however imperfectly, are trying to order their lives according to its moral precepts. The present day critical investigation of the Bible may in some respects modify or change the popular conception of it. Indeed, it has done so in a measure already; but in so far as we can see, it has in no degree weakened the hold of the Bible on the conscience of Christendom. Nor is there the faintest sign that modern civilization intends to part with any of the essential principles and ideals which it has learned from that venerable book. Possibly Moses may have made mistakes; he was great enough to do so. But no mistake he ever made compares with that of those who think to elevate and enoble the world by splitting "the ears of the groundlings" with coarse sneers at religion and the Bible.—*The New York Tribune.*

[For the Bible Society Record.]

**ELI, ELI, LAMA SABACHTHANI.**

*Psalm xxii. 1-11.*

Why hast Thou me forsaken?  
O God, my God for aye:  
Why from me help entreating,  
Art Thou so far away?  
Though all day long my crying  
Doth rise, my God, to Thee,  
And night doth bring no silence,  
Thou dost not answer me.

But Thou art ever holy,  
O Thou who dwellest still  
Amid Thy people's praises,  
On Zion's holy hill.  
In Thee our fathers trusted,  
They trusted in Thy name;  
They cried and were delivered,  
And ne'er were put to shame.

But I'm a worm and no man,  
Reproached, despised, forlorn:  
All they that see me mock me  
And laugh at me in scorn.  
"He trusted in Jehovah"—  
They say with taunt and sneer,  
"If He in Him delighteth  
Now let His help appear."

But Thou art He who laid'st me  
Upon my mother's breast,  
And taught'st me how to trust Thee,  
Within Thine arms at rest.  
Why hast Thou me forsaken,  
By trouble sore dismayed?  
O be not far, my Helper,  
For there is none to aid.

EDWARD A. COLLIER.

*Kinderhook, N. Y.*

WHEN I was at Lake Victoria Nyanza eighteen years ago there was not a missionary there. Now there are 40,000 Christian natives and 200 churches. The natives are enthusiastic converts. They would spend their last penny to acquire a Bible. They are not like the blacks of the west coast; in fact, there are no real Ethiopians among them. They vary in color from light yellow to dark copper, and are much more intelligent than the blacks.—*Henry M. Stanley.*

**MEDITATION AND HOLY SCRIPTURE.**—Prayer and meditation are so nearly one that we may pass and repass from one to the other almost without perceptible transition. Not that they are indeed one and the same; but meditation is the food of prayer, and prayer is the life of meditation, and they are therefore inseparable. It is for want of these deeper and more steadfast thoughts that we go on through life reading holy Scripture without piercing beneath the letter."—*H. E. Manning.*

## BIBLE SOCIETY RECORD.

NEW YORK, October 17, 1895.

### AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, October 3d, 1895, Theophilus A. Brouwer, Esq., Vice-President, in the chair.

The devotional services were conducted by Rev. Cornelius Brett, D.D.

Announcement was made of the decease of the Hon. William Strong, LL.D., one of the Vice-Presidents of the Society, and a memorial minute was adopted by the Board.

Among the communications from agents and correspondents in foreign lands submitted to the Board were letters from the Bible Societies' Committee in Japan, with statistical and fiscal reports; from the Arcot Mission of the Reformed Church; from the European Turkey Mission of the American Board; from the committee in South Africa engaged in the revision of the Zulu Bible; from Mr. Bowen, of Constantinople, with new illustrations of hostility to the Bible; from Mr. Loomis, of Japan; from Mr. Hykes, with information about the attacks upon foreigners in China, and reporting the circulation of more than 300,000 volumes of Scripture in six months; from Mr. Carrington, of Siam, reporting the distribution of 17,935 volumes in the first half of the year; from Mr. Penzotti, who had traversed the mountains of Honduras and reached the Pacific coast; from Mr. Norwood, of Venezuela, reporting successful work in Ciudad Bolivar; from Mr. Hamilton, of Mexico, speaking of the many hindrances encountered there; and from Mr. McKim, of Havana, whose work has been restricted but not greatly interrupted by the hostilities prevailing in Cuba.

Upon recommendation of the Committee on Distribution grants of books were made to the value of about \$3,952 95, including a consignment to the Society's Mexico Agency, a grant of Gilbert Islands Bibles to the American Board, and \$1,000 for colportage in the United States.

The issues from the Bible House in September were 59,684 volumes; issues since April 1st, 441,672 volumes.

### HON. WILLIAM STRONG, LL.D.

At the last meeting of the Board of Managers the following memorial minute was unanimously adopted by a rising vote:

The Managers of the American Bible Society are called upon to mourn the decease of another officer of the Society. The Hon. William Strong, LL.D., passed away on the nineteenth day of August, 1895, in the eighty-eighth year of his age. He held the office of Vice-President of the American Bible Society for nearly a quarter of a century, having been elected in June, 1871. He was of Puritan ancestry, the son of a Congregational clergyman, and at the age of twenty a graduate of Yale College.

In 1832, four years after his graduation, he was admitted to the Bar in Philadelphia. He was for four years a Representative in the Congress of the United States from Pennsylvania, and for twelve years he sat as Judge of the Supreme Court of the same State. In 1870 he was appointed by President Grant an Associate Justice of the Supreme Court of the United States. In accepting this high trust he wrote that "a seat in the Supreme Court of the United States would satisfy all my ambitions except to perform its duties well." For ten years, and until at his own request he was placed upon the retired list, he gave abundant evidence of great wisdom, of careful discrimination, of perfect candor, of remarkable firmness, and of kindness equally remarkable.

A Christian from his youth, he was always and everywhere recognized as a loyal and active follower of his divine Master. While he rejoiced in the prosperity of the Presbyterian Church, of which he was a member, the welfare of other denominations was also a delight to him. Through an unusually long period he sought by hearty but unostentatious efforts to promote the interests of various benevolent and philanthropic institutions, and for many years he was the president of the American Tract Society. As a representative of the American Bible Society, resident in Washington, he repeatedly rendered invaluable service when questions pertaining to its work at home and abroad were under consideration by the President of the United States and by various departments of the government, and his recognized wisdom and willing heart led the Managers to turn to him for counsel whenever occasion required. The American Bible Society pays to his memory a sincere tribute of reverent regard.

The Managers place this memorial minute upon their journal, directing that it be published in the *Bible Society Record*, and that a copy of the same be sent to the family of Judge Strong.

### Deceased Members.

Rev. Lorenzo L. Langstroth, Dayton, Ohio.  
 Rev. Peter D. Oakey, Springfield (L. I.), N. Y.  
 Mary E. Dexter, New York.  
 Rev. Wesley Webster, South Charleston, Ohio.  
 Rev. Thomas B. Smith, New York.  
 Rev. Samuel Y. Lum, Rutherford, N. J.  
 Mrs. Adeline M. Smith, Oak Park, Ill.  
 Rev. Joseph Knieskern, Cortland, N. Y.  
 Rev. Thomas L. Janeway, D. D., Philadelphia, Pa.  
 Rev. John A. Edmonds, Arlington, N. J.  
 Rev. Lucius L. Palmer, Malone, N. Y.  
 Rev. Stephen R. Beggs, Plainfield, Ill.  
 Rev. George Langdon, Walpole, Mass.  
 Joseph Langdon, Hartford, Conn.  
 Rev. H. D. Kitchel, D. D., Dansville, N. Y.  
 Rev. Nathan H. Barker, Loudonville, Ohio.  
 Rev. Henry B. Beezle, Ocean Grove, N. J.  
 Mrs. Sarah C. Crum, Xenia, Ohio.  
 R. N. Warfield, Rochester, N. Y.  
 Mrs. Henry A. Morgan, Aurora, N. Y.  
 Mrs. Nancy Cooke, Centretown, Pa.  
 Rev. Joel Jewell, Troy, Pa.  
 Mrs. Susan F. Telford, Lewisburg, W. Va.  
 Mrs. C. M. Fisher, Greenfield, Mass.  
 Mrs. S. Sherwood Day, Catskill, N. Y.  
 Rev. Isaac M. Leiby, Santa Monica, Cal.  
 Rev. E. W. Andrews, Norwood Park, Ill.  
 Mrs. Mary P. Travers, Saratoga Springs, N. Y.  
 Mrs. Hermann C. Van Post, New York.

### Summary of District Superintendents' Reports for the month of August, 1895.

Number of District Superintendents reporting.....	20
Auxiliaries, Branches, etc., visited.....	188
Anniversaries attended.....	46
New Societies and Committees formed.....	8
Sermons and Addresses delivered for the Bible cause	223
Letters sent.....	1,542
Miles travelled on official duty.....	27,109
Donations and subscriptions secured for Bible cause	\$1,155 24

### Summary of Bible Distribution in August by 10 Colporteurs and 18 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of Service.....	222	440
Miles travelled.....	2,311	4,881
Families visited by them.....	4,140	9,087
Families found without a copy of Scriptures	801	989
Families supplied by sale or gift.....	451	570
Destitute individuals supplied in addition.	328	215
Number of books sold.....	1,528	668
Value of books sold.....	\$550 89	\$244 05
Number of books distributed gratuitously.	397	980
Value of books distributed gratuitously...	\$83 51	\$318 13
Contributions received.....	\$44 63	\$1,366 15

### Summary of 66 Annual Reports of Auxiliary Societies, received in September, 1895.

Receipts from sales in twelve months.....	\$2,375 55
Receipts from collections and donations.....	2,163 59
Paid American Bible Society on book account.....	2,719 46
Paid American Bible Society on donation account..	695 39
Expended on their own fields.....	829 83
Value of books donated.....	139 18
Value of stock on hand at date.....	4,132 66
No. of these auxiliaries reporting general operations	3
Collecting and distributing Agents employed.....	3
Families visited by them.....	1,400
Families found destitute.....	79
Destitute families supplied.....	79
Destitute individuals supplied in addition.....	112
Sabbath and other schools supplied.....	2

## RECEIPTS IN SEPTEMBER, 1895.

## LEGACIES.

Clymer, William, late of New York, N. Y.	\$3,000 00
Jenkins, Eliza W., late of Fitzwilliam, N. H.	100 00
Linnell, Hannah, late of Granville, Ohio	100 00
Nettleton, John H., late of Water-town, Conn.	2,500 00
Pyl, Mrs. Johanna M., late of Kalamazoo, Mich.	500 00
Parker, Lucinda R., late of Lowell, Mass.	200 00
Tracy, Judge P. L., late of Batavia, N. Y.	148 47

\$5,548 47

## GIFTS FROM INDIVIDUALS.

Bourn, John, West Bay City, Mich.	\$100 00
Collection by Rev. G. S. Savage, Mt. Carmel, Ky.	13 00
Collection, Grant Co., Ky.	25 00
Children of Manson, Iowa	2 47
Children of Charles City, Iowa	2 06
Collections by Colporteurs	44 63
Daughters of the late Mrs. Rev. C. Meeker, N. Y.	5 00
Havens, Mrs. S. N., Staten Island, N. Y.	8 00
Kitchel, Miss Mary S., Rockaway, N. J.	1 00
Monk, Mrs. Alonzo, Macon, Ga.	1 00
Sayers, Brooks, Summit, N. J.	5 00
Thompson, Dr. William, Little Rock, Ark.	10 00

\$312 16

## CHURCH COLLECTIONS.

## ARKANSAS.

Chappell Circuit, M. E. Ch. South	\$2 00
Genoa Circuit, Meth. Ep. Ch. South	1 40
Hamburg, Meth. Ep. Ch. South	9 25
Little Rock, Asbury M. E. Ch. South	1 95

## CALIFORNIA.

Oakland, German Meth. Ep. Ch.	5 20
" Welsh Pres. Ch.	4 50
San Leandro, Pres. Ch.	3 00
" " Meth. Ep. Ch.	3 00

## CONNECTICUT.

Bridgeport, First Pres. Ch.	9 50
Berlin, Second Cong. Ch.	10 00

## GEORGIA.

Covington, Meth. Ep. Ch. South	10 55
Marshallville, Meth. Ep. Ch. South	8 15
South Macon St. Conf., Meth. Ep. Ch. South	50
Vineville, Meth. Ep. Ch. South	6 98

## IDAHO.

Idaho Conf., Meth. Ep. Ch.	4 00
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## ILLINOIS.

Brighton, Meth. Ep. Ch.	5 00
Coal City, New Hope Pres. Ch.	4 66
Moline, First Meth. Ep. Ch.	20 00

## INDIANA.

Bloomington, United Pres. Ch.	8 90
" Ref'd Pres. Ch.	8 54
Bluffton, Ref'd Ch. S. S.	2 67

## IOWA.

Charles City, Cong. Ch.	7 57
Esser School House, Cong. Ch.	4 62
West Point, Meth. Ep. Ch.	60

## KANSAS.

Abilene, Meth. Ep. Ch.	60
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## LOUISIANA.

Crowley, Meth. Ep. Ch. South	7 75
" " "	4 50

New Orleans, Felicity St. M. Ep. Ch. South	17 10
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## MARYLAND.

Laurel, Pres. Ch.	5 00
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## BIBLE SOCIETY RECORD.

## (MASSACHUSETTS.

Cheshire, Meth. Ep. Ch.	\$1 00
Haydenville, Cong. Ch. and Society	7 60
Tewksbury, Cong. Ch. S. S.	5 00

## MINNESOTA.

Hutchinson, Danish Baptist Ch.	5 75
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## MISSISSIPPI.

Black Hawk, Meth. Ep. Ch. South	5 75
Duck Hill, Churches in	6 50
New Hope, Pres. Ch.	2 00
Ocean Springs, Pres. Ch.	16 45
" Meth. Ep. Ch.	3 60
Steen's Creek, Meth. Ep. Ch. South	12 70
" Baptist Ch.	10 02
Tunica, Meth. Ep. Ch. South	3 20
West, Pres. Ch.	1 00

## MISSOURI.

Big Creek, Pres. Ch.	8 50
Polo, Meth. Ep. Ch.	25
St. Louis, Bellefontaine M. E. Ch. So.	4 00
Missouri Conf., Meth. Ep. Ch. South, 9 Churches of	21 32

## MONTANA.

Helena, First Pres. Ch.	15 50
Lewisburg, Pres. Ch.	5 00
Montana Conf., Meth. Ep. Ch. South	11 10
North Montana Mission, M. E. Ch.	2 00

## NEBRASKA.

Northwest Nebraska Conf., M. E. Ch.	4 00
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## NEVADA.

Nevada Meth. Ep. Mission Conf.	26 00
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## NEW JERSEY.

A. M. E. Conf.	16 30
Malaga, Meth. Ep. Ch.	8 88
Pitman Grove, Meth. Ep. Ch.	3 25

## NEW YORK.

Coxsackie, First Ref'd Ch.	10 00
Fort Miller, Ref'd Ch.	3 55
Farmer, Ref'd Ch.	10 50
Friendship, Meth. Ep. Ch.	2 00
Giboa, Union Service	3 76
Ithaca, First Meth. Ep. Ch.	10 00
North Swedish Mission Charge, Meth. Ep. Ch.	11 00
Poughkeepsie, First Ref'd Ch.	51 76
Roxbury, Ref'd Ch.	14 07

## NORTH CAROLINA.

Asheville, Hayward St. Meth. Ep. Ch. South	4 15
Fayetteville, Presb'y, Churches of	15 30

## OHIO.

Coshocton, First Pres. Ch.	16 82
Findlay, Howard Meth. Ep. Ch.	5 00
Monroe, Pres. Ch.	1 75

## PENNSYLVANIA.

Genesee Conf., Meth. Ep. Ch.	8 00
Lewisberry, Meth. Ep. Ch.	2 00
Waymart, Meth. Ep. Ch.	2 00

## RHODE ISLAND.

Pawtucket, Park Place Cong. Ch.	2 25
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## SOUTH DAKOTA.

Black Hills Mission Conf., M. E. Ch.	1 00
Emery, Baptist Ch.	1 00
Kimball, Pres. Ch.	72
Plankinton, Welsh Pres. Ch.	4 25
Pukwana, Cong. Ch.	1 26
Winfred, Welsh Pres. Ch.	2 31

## TENNESSEE.

Memphis Conf., Dyer Circuit	4 60
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## TEXAS.

Bonham, Pres. S. S.	1 60
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## WISCONSIN.

Baraboo, First Pres. Ch. S. S.	1 82
Delavan, Cong. Ch.	5 00
Evangelical Association Conf.	35 00

## BRAZIL.

Meth. Ep. Ch. South, Collections through Brazil Agency	80 86
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## AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Alabama		\$77 76
Athens, Ga.		56
Albany & Vic., Ga.		19 49
Almont, Mich.		18 58
Alpena Co., Mich.		132 29
Ashland, Neb.		8 40
Ashtabula Co., Ohio		2 93
Antwerp & Vic., Ohio		12 69
Aurora Co., S. Dak.		81
Bebe & Vic., Ark.		15 65
Brinkley, Ark.		2 45
Bartholomew Co., Ind.		24 35
Blackford Co., Ind.		22 84
Benton Co., Ind.		6 85
Buena Vista Co., Iowa		23 05
Benzonia Bible Com., Mich.		7 00
Bad Axe, Mich.		12 10
Barry Co., Mich.		18 61
Bay Co., Mich.		45 00
Burlington Co., N. J.		60 00
Butler Co., Ohio		21 08
Barnesville & Vic., Ohio		89 47
Brule Co., S. Dak.		6 50
Cross Co., Ark.		8 50
Clayton Co., Ga.		18 20
Chattooga Co., Ga.		7 81
Cass Co., Ill.		14 80
Chicago, Ill.		500 00
Creston, Iowa		2 76
Carlisle & Nicholas Co., Ky.	\$150 00	
Clark Co., Ky.		50 00
Cowley Co., Ks.		2 36
Clinton Co., Mo.		7 43
Callaway Co., Mo.		51 05
Cumberland Co., N. J.		30 00
Clifton Springs & Manches- ter, N. Y.		100 00
Cabarras Co., N. C.		5 71
Cincinnati Young Men's, Ohio		292 87
Cardington & Vic., Ohio		9 33
Clay Co., S. Dak.		39 43
Delta Co., Bible Com., Col.		13 56
Dalton, Ga.		12 60
De Witt Co., Ill.		44 75
Dickinson Co., Ks.		51 99
Downs, Ks.		17 90
Davidson Co., S. Dak.		7 67
Dyer Co., Tenn.		38 55
Doddridge Co., W. Va.		19 68
Eminence, Ky.		6 41
Forest City, Ark.		3 10
Fort Gaines, Ga.		7 76
Floyd Co., Iowa		19 43
Fulton & Vic., Ky.		36 00
First Bible Soc. of Montana		53 63
Franklin Co., N. Y.		21 27
Franklin Female, Ohio		5 00
Fannin Co., Tex.		78 67
Garland Co., Ark.		24 25
Gurdon, Ark.		5 95
Greene Co., Ga.		14 43
Grinnell, Iowa		18 16
Greenwood Bible Com., Miss.		25 00
Greene Co., N. Y.		20 18
Guildford Co., N. C.		50 10
Guernsey Co., Ohio		25 00
Greenville Co., S. C.		42 25
Holly Grove, Ark.		1 60
Hope & Vic., Ark.		4 60
Henderson Co., Ill.		102 32
Hancock Co., Ill.		10 43
Hamilton Co., Ind.		55 00
Hardin Bible Com., Mo.		25 61
Hall Co., Neb.		3 00
Haywood Co., N. C.		23 80
High Point Bible Com., N. C.		32 82
Highland Co., Ohio		25 00
Harrison Co., W. Va.		47 60
Hardy Co., W. Va.		80 00
Idaho		8 43
Ingham Co., Mich.		18 53
Jefferson Co., Ark.		5 25
Johnson Co., Ark.		

	Credited as Donation, on Account.	Credited as Donation, on Account.		Credited as Donation, on Account.	Credited as Donation, on Account.		Credited as Donation, on Account.	Credited as Donation, on Account.
Jefferson Co., Ind.....	\$52 20		Mackinac, Mich.....		\$5 68		Postville, Iowa.....	\$5 54
Jackson Co., Ind.....	12 18		Marion Co., Mo.....	\$10 00			Pendleton Co., Ky.....	88 14
Jasper Co., Mo.....	25 68		Mt. Zion, Mo.....	81 00			Pittsfield, Mass.....	9 99
Jefferson Co., W. Va.....	12 50		Mississippi Co., Mo.....		17 20		Port Huron, Mich.....	70 45
Kalamazoo Co., Mich.....	19 43		Montgomery Co., N. Y.....	30 00			Port Sanilac, Mich.....	28 98
Knoxville, Tenn.....	100 00		Mercer Co., Ohio.....		11 38		Pipe Stone Co., Minn.....	26 11
Lee Co., Ark.....	20 70		Moody Co., S. Dak.....		2 31		Pasquotank Co., N. C.....	22 32
Livingston, Mont.....	9 21		Memphis & Shelby Co., Tenn.....		85 50		Pennsylvania.....	1,150 90
Lincoln Co., S. Dak.....	17 88		McHenry Co., Ill.....		5 12		Rio Grande Co., Col.....	32 20
Ladonia, Tex.....	50 00		Newton Co., Ga.....		10 06		Randolph Co., Ind.....	23 11
Monte Vista Bible Com., Col.....	22 80		Northern Montana.....		63 50		Riley Co., Ks.....	57 15
Marshallville, Ga.....	7 67		Nevada.....	25 00			Reidville, S. C.....	12 05
Michigan City & Vic., Ind.....	5 66		North Seneca Co., N. Y.....		6 27		Story Co., Iowa.....	\$10 00
Marion Co., Iowa.....	\$12 53	50 00	New Hanover, N. C.....		12 29		Smith Co., Ks.....	5 00
Manson, Iowa.....	12 61		New Carlisle, Ohio.....		17 40		Southwestern, La.....	137 88
Muscatine Co., Iowa.....	12 96		Nashville, Tenn.....		88 00		St. Clair Co., Mich.....	14 24
Mitchell Co., Ks.....	5 25		Osage Co., Ks.....	5 95			Sault de Ste. Marie, Mich.....	17 88
Maine.....	500 00		Odessa, Mo.....		26 23		St. Louis Co., Minn.....	6
Maryland.....	1,800 00		Ontario Co., N. Y.....		89 21		Talisferro Co., Ga.....	7 56
Massachusetts.....	600 00		Orange Co., N. Y.....	10 75	200 00		Thomas Co., Ga.....	19 27
Marquette Co., Mich.....	38 41		Oregon.....		54 87		Travers City & Vic., Mich.....	20 00
Montcalm Co., Mich.....	24 14		Platt Co., Ill.....	59 84			Turner Co., S. Dak.....	49 24
			Pendleton & Vic., Ind.....		18 97		Taylor Co., W. Va.....	88 24

## FINANCIAL STATEMENT

## RECEIPTS FOR BENEVOLENT ACCOUNT.

	Gifts from Aux- iliaries.	Legacies.	Church Collect- ions.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colport- eurs.	Sales re- ported by Foreign Agents.	Returns from Missionary and other Societies.	Income from Perpetual Trust Funds.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash .....	1,572 06	6,548 47	696 77	212 16	235 29	555 89	5,032 67	....	1,432 08	30	\$	16,285 69
Transfers.	29 00	....	....	....	....	88 51	54 00	....	....	....	166 51	

## RECEIPTS FOR GENERAL ACCOUNTS.

From Auxiliaries.....												
" The Trade.....									132 72	8,318 60		
" Rents.....									19 77	1,595 98		
" Electric Light.....									4,000 00	2,434 05		
" Income on Available Funds.....										16 50		
" " Subject to Life Interest .....										52 66		
" British and Foreign Bible Society.....										530 85		
" Income J. Burr Legacy.....									747 29			
" Exchange Account.....									11,706 00			
" Available Investments.....										5 42		
" Fitch Shepard Bible Fund.....										7,468 35		
" Sinking Fund—Anna Pope Legacy.....										225 00		
										6 00	16,605 78	20,658 61

## RECEIPTS FOR DEPOSITORY ACCOUNT.

					Receipts from Sales Room.	Books Issued.	Miscellaneous.					
Cash .....					1,513 19	....	....					
Transfers.....					297 46	13,247 52	3 86				1,513 19	
											13,548 34	

## RECEIPTS FOR MANUFACTURING ACCOUNT.

	Sales of Waste Material.	Job Work.	Finished Plates.	Repairs to Plates.	Books Delivered to Depository.	Miscellaneous.						
Cash .....	88 26	....	....	....	....	....						88 26
Transfers.....	....	421 79	....	145 25	14,987 34	....					15,554 38	

Total Transfers.....

    " Cash Receipts.....

Cash Balance from August, 1895.....

N. B.—The amounts in *italic* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$62,642 68

	Credited as Donation. on Account.	Credited	
Union Co., Ill.		\$6 07	Law, Rev. Thos. H., Dist. Supt., S. C.
Union Co., Iowa		10 62	Lockwood, Rev. J. H., Dist. Supt., Ks.
Union (Lee Co.), Miss.	\$9 90		22 82
Union City, Tenn.		85 00	Mead, Rev. A. J., Dist. Supt., Wis.
Weld Co., Col.		16 65	36 20
Wilkes Co., Ga.		4 73	Myers, Rev. H. P., Dist. Supt., Ga.
Walker Co., Ga.		25	3 75
Whiteside Co., Ill.		10 00	McLaurin, Rev. J. W., Dist. Supt., La.
Will Co., Ill.		110 00	6 50
Wells Co., Ind.		41 23	Pipkin, Rev. E. M., Dist. Supt., Ark.
Whitley Co., Ky.		28 34	Parker, Mrs. F. R.
Winona Co., Minn.	89 00	20 00	1 10
Winona, Miss.		18 85	Presbyterian Board of Publication and S. S. Work, Philadelphia, Pa.
Waupaca Co., Wis.		28 24	7 15
Yankton Co., S. Dak.		45 79	Sales, Specimen Verses.
			8 33
			\$235 29

## RETURNS FROM BOOKS DONATED.

Bond, Rev. H. P., Dist. Supt., Mo.	\$18 30
Evans, Rev. J. T., Dist. Supt., Minn.	22 80
Hammond, W. E., At Sable, Mich.	11 68
Hughes, Rev. R. W., Dist. Supt., Iowa	16 86

\$1,572 06 \$8,918 80

## FOREIGN AGENCIES.

Brazil Agency	\$3,137 06
Central America Agency	1,646 41
Cuba Agency	88 84
Siam Agency	168 36

\$5,062 67

## MISCELLANEOUS.

Retail Sales	\$1,513 19
Trade "	1,595 98

Sales by Colportage	\$555 89
Rentals	2,434 05
Sales of Waste Material	88 26
Income from Trust Funds	1,452 08
" Available Funds	52 66
" subject to Life Interest	530 85
Available Investments	7,468 55
Income J. Burr Legacy	5 42
Fitch Shepard Bible Fund	225 00
Sinking Fund, Anna Pope Legacy	6 00
Electric Light	16 50
Sundries	30

\$15,924 53

Total Receipts \$8,540 75

THE FOLLOWING TRANSFER FROM BOOK ACCOUNT TO DONATION ACCOUNT HAS BEEN MADE:

Morning Sun Bible Society, Iowa \$29 00

## FOR SEPTEMBER, 1895.

## DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

District Sup'ts' Salaries and Expenses.	B. S. Record.	Colporteurs' Salaries and Expenses.	Foreign Agencies.	Grants to Mission'y & other Societies.	Miscellaneous.	To Colportage.	Donated.	To Foreign Agencies.	To Life Members.	Total Transfers.	Total Cash.
Cash	2,838 64	132 03	436 99	5,992 33	....	....	....	....	....	\$	9,399 99
Transfers	....	337 32	....	11,706 00	....	750 79	1,562 84	571 65	276 00	15,204 60	

## DISBURSEMENTS FOR GENERAL ACCOUNTS.

						Transfers.	Cash.
Auxiliaries—Value of Books Supplied, &c.						7,746 07	25
The Trade—	"	"	"	"		1,633 35	
General Salaries and Expenses						60 37	2,615 50
Bible House Expenses							813 65
Interest on Life Investment							2,398 89
Electrotype Plates						145 25	14 00
Books for the Blind on Account of Burr Legacy Income						95 74	1,335 00
Electric Light Supplies							17 26
Exchange Account							7,535 00
Paid Legatees of Mrs. W. L. Devoo—As provided in her will						10,000 00	25,229 55
						3,680 78	

## DISBURSEMENTS FOR DEPOSITORY ACCOUNT.

	Salaries and Expenses.	Boxes and Cartage.	Freight, Postage, &c.	Books from Man'g Dept.	Books Purchased.	Books Returned.	Discount on Sales.	Miscellaneous.	
Cash	1,280 15	247 79	20 61	....	700 00	....	....	....	2,257 55
Transfers	45	....	....	14,987 34	747 29	92 25	1,162 30	1,075 00	18,064 63

## DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manufacturing, Repairs and Expenses.	Machinery and Tools.	Rent of Manufactory.	Miscellaneous.	
Cash	8,221 39	10,243 36	534 75	....	....	....	18,999 50
Transfers	....	....	....	....	2,925 00	....	2,925 00
							45,875 01
Total Transfers	....	....	....	....	....	....	
" Cash Disbursements	....	....	....	....	....	....	55,886 59
Cash Balance forward to October, 1895	....	....	....	....	....	....	6,756 09

N. B.—The amounts in *italic* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$62,642 68

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The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from *twenty cents to twenty-five dollars*. Testaments from *five cents upward*.

## DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

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Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

## FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.

## BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1895, will be **30** cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, *on the simple condition that the request for it is renewed annually*. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.